# A ſhort Catechiſme for Houſholders, with praiers to the ſame adioyning.

Pſal. 34, 11.

*Come ye Children, hearken vnto me, I wil teach you the feare of the Lord.*

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M.DC.II.

# A briefe Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

WHat is the chiefest thing which euery one ought to bee most carefull of as long as they liue?

An. Euery one ought to bee most carefull of these two points.

First and chiefely how he can bee saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

Secondly, how to c liue according to Gods holy will during our life. In the which two pointes wholly standeth the glory of God, so much as of man ought to be sought for.

Que. How can we know this, how weare discharged before gods iudgment seat?

Aun. We can neuer know howe we be discharged before the Iudgement seat of God, vntill such time as

a Mat,16,26. 1,Pet,1,9.

b Mat,6,33. & 25,34.

c Luke 1,74. 75. Eph,1,4. & 2,10. 1,Pet,1,15.

a Mat,9,12,13 1,Tim,1,15 Mat.11,28

we know our own a miserable estate by reason of the greatnes of our sins and the horrible punishment, which we deserue for them.

Que, How dooest thou know the greatnes of thy sin, and the horrible punishment due to the same.

An. The greatnesse of my sin, and the horrible punishment thereof, I

a Rom,3,20 Rom,7,7.8, 9.10,11.12 Rom,5,20 Gal,3,19

know by the a Law of God, b rightly

b Rom.7,9

vnderstood, the sum whereof is contained in the ten commaundements.

Que. Rehearse the ten commaundements.

An. God spake all these words, and said, I am the Lord thy God, which brought thee out of the land of Egipt, out of the house of bondage.

1 THou shalt haue none other gods but me.

Exod,20,1,

2 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heaue̅ aboue, nor in the earth beneath, nor in the water vnder the Earth, thou shalt not bow downe to them nor worship them: For I the Lord thy God, am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth

*fourth generation of them that hate me, & ſhew mercy vnto thouſands, in them that loue mee, and keepe my commaundements.*

*3 Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his name in vaine.*

*4 Remember thou keepe holy the Sabbaoth day. ſixe daies ſhalt thou labour and doe all that thou haſt to doe. But the ſeauenth day in the Sabbaoth of the Lord thy GOD. In it thou ſhalt doe no manner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, & thy maid ſeruant, thy Cattle and the ſtraunger that is within thy gates. For in ſixe daies the Lord made heauen and earth, the Sea, and all that in them is, and reſteth the ſeauenth day, wherfore the Lord bleſſed the ſeuenth day, and hallowed it.*

*5. Honour thy Father and thy Mother that thy daies may bee long in the Land which the Lord thy God giueth thee.*

*6 Thou ſhalt do no murther.*

*7 Thou ſhalt not commit Adultery.*

*8 Thou ſhalt not ſteale.*

*9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

10 *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his man seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his*

Que What is the fift commandement?

An 1 *Thou shalt haue no other Gods but me.*

Que What is the meaning of this commandement?

Ans. The Lorde God straightly chargeth vs in the first commaundement, that wee worship God alone, which Worshippe standeth in foure points: First, that wee a loue God aboue all. Secondly, that wee b feare God aboue all. Thirdly, that wee make our Prayers to c none but vnto God. Fourthly, that wee acknowledge God alone to be the guider and gouernour of all things, d of whome we receiue all the benefites that wee haue, and therefore, that e wee trust and stay vpon him alone.

a Phil.3,7.8. Mat,10,37.
b Mal,1,6. Mat,10,28.
c Rom,10,13.
d Psal,35,6. & 115,3. & 145, 15. & 95,4.5
e Iam,1,17.
f Ier,17,5, & 48,7. Esa,31,1.

Que What is the second commandement?

An. 2 *Thou shalt not make to thy selfe*

any

*any grauen Image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, &c.*

Que What is the meaning of this commandement.

Aun In this ſecond commaunde-ment be contained three things.

Firſt, that we ſhould not a thinke God to be like either man or woman or any other thing, & therfore that we make no Image of God in any caſe.

Secondly, that we make no image of any other thing, eyther to b Wor-ſhip the Image it ſelfe, eyther God, Saint, or Angell by the Image, nei-ther yet to this end, to be the c better put in mind of God by the Image.

Thirdly, that we worſhip not God in any other d outwarde worſhip, ac-cording to our owne fantaſies, but e as God cõmandeth vs in his word.

Que What is the third comman-dement?

An 3. *Thou ſhalt not take the name of thy Lord thy God in vaine.*

Que What is the meaning of this commandement?

An God chargeth vs in this third

a
Deu, 4, 15. 16. 17. 18. &c Act, 17. 29. Ioh. 1, 18. 1, Tim, 6, 16

b
Leu. 26, 1, Exo, 34. 14 Deu, 4, 23 1. Ioh, 4. 17 Eſa, 40. 18, 25, & 46, 5, Pſal, 97. 7. & 106. 36, Eſa. 44. 17, Dan. 3, 18,

c
Aba, 2. 18. Ier, 10. 8, 14 15,

d
Ioh. 4. 23. 24 Mat, 15, 9, Eſa. 29. 13. 14.

e
Deut, 12, 13 & 5, 32, 33, Prou, 3, 6 Ioſua, 1, 7, Apoc, 2, 2 18, 19

commaundement, these three things.

First, that we vse with a most high reuerence the name of God whensoeuer we either speake or thinke vpon him.

Secondly, that wee neuer blaspheme the Name of God, by b Coniuring, Witch-craft, Sorcery, or Charming, or any such like, neyther by cursing or banning.

Thirdly, that wee neuer c sweare by the Name of God in our common talke, although the matter be neuer so true: but onely where the d glorie of God is sought, or the saluation of our Brethren, e or else before a Magistrate in witnessing the truth, whē wee are thereunto lawfully called. In which causes wee must f onely sweare by the Name of GOD But as for g Saints, Aungels, h Kinde, Booke, Crosse, Masse, or any other thing, wee ought in no case by them to sweare.

Que. What is the fourth commandement?

*An.* 4. *Remember that thou keep holy the Sabbaoth day.*

a Deu,28 58.59 Psal,8,1. Iere,10,6

b Deu,18,10 11,12. Esa,8,19. & 47,12. Mal,3,5, Gal,5,19.20 Act,19,16

c Mat,5,34 35.36.37 Iam,5,12

d Iosu,2,12 2,Cor,1,25 & 11,31. Gal,1,20.

e Exo,22,10 11.

f Deu,6,13, & 10.20.

g 2,Cor,1,23

h Iere,5,7. & 12,16,17. Amos8, 14. Soph,1,5.

Que.

Que. What is the meaning of this commandement?

An. The hallowing of the Sabbaoth day, is to reſt a from our labours in our calling: and in one place to aſſemble our ſelues together, and with feare and reuerence, to heare, mark, and b lay vp in our hearts, the woꝛd of God c pꝛeached vnto vs: to d pꝛay altogether, that which wee e vnderſtand with one conſent. And at the times appointed, to vſe f the Sacraments in faith and repentance, and all our life long, to g reſt from wickedneſſe, that the Loꝛde by his holy Spirite, may woꝛke in vs his good woꝛk, & ſo begin in this life the euerlaſting reſt.

a Deu,5,14 Exo,16,26
b Mat,13,23,
c Acts20,7 & 15,22,&
d Mat,18,19 1.Cor,14,16
e 17.
f 1,Cor,14,16 17.
g 1,Cor,11,33 34. Acts 2,42 & 20,7. Num,29,7 Heb,4,9.10

Que. What is the fift commaundement?

An. 5. *Honour thy Father and thy Mother.*

Que. What is the meaning of this commandement?

An. The meaning of the fift commaundement is, that wee ſhould honour, that is to ſay, loue, feare, obey, and releeue our a Parents, oꝛ any o-

a Leu,19,3. Col,3,20. 22.23.24

ther

b Exo,22, 18. Ro,13, 1,2, Titus,3, 1. c Heb, 13,17. 1.Thes,5,12. 13. d Eph,6,5.6.7 Tit,2, 9,10. e Leu,19,32. f Col,3,21. Col,4,1, Ephe,6,4, 9.&c.

other that are vnto vs in their stéede. As our b Princes, Rulers, and Magistrates, c our Pastours and Teachers, our d Maisters, and all other which are aboue vs. in any calling, placed by GOD, e the Aged and gray-headed: and that all Superiors shew themselues indéede Parentes, in f defending and guiding their inferiours.

Que. What is the sixt commandement?

An. *6. Thou shalt do no murther.*

Que. What is the meaning of this commandement?

a Gen,9,6. Deut,5,17. b Mat,5,38,39 c. Col,3,12.13 d Leu,19,14. 17,18. e Mat,5,21,22 1,Iohn,3,15. f Prou.20.22. g Mat,25, 33. Esay,58,7. Ezc,18.7,

Aun. First, the Lord God forbiddeth vs in the sixt commaundement, all a killing, b fighting, and c quarrelling, all d reproches, mockes, and taunts

Secondly, he forbiddeth all killing in heart, that is, e all anger and malice, f all desire of reuenge.

Thirdly, on the other side he commaundeth vs to preserue life by exercising g the workes of mercy and compassion towards our Brethren, yea, euen toward our enemies.

Fourth

Fourthly to h loue one another inwardly in heart, as our selues: yea, euen our enemies, & them that hate vs.

h Mat,5,44. Leu.19.18. Luk,6,27. Rom,12,17 18.19.20.21

Que What is the seauenth commaundement?

An 7 *Thou shalt not commit adulterie.*

Que What is the meaning of this commandement?

a Leu,18,20. Deu,23,17.

An. Wee are forbidden in this seauenth commaundement, first a all adultery, fornication, and all other b vncleannesse in our bodies.

b Leu,18,22. 23.24.25.

Secondly, all c vnpure thoughtes, and lusts of the heart.

c Mat.5,28,

d Esa,3,16,17 Rom,13,13

Thirdly, all other thinges which might intice to such vncleannesse, as al vnchast d behauiour, e filthy talke and songs, f wanton apparrell, lewd and vile pastimes, g gluttony, drunkennes, h houses of open whoredom, and whatsoeuer els may allure vs to vncleannes.

e Eph,4. 29,& 5,3,4,

f Deu, 22.11, Esa,3,18,19, 20,21, &c.

g Ezek, 5,18,

h Deu. 22, 20,21,

Fourthly, on the other side he commandeth vs to keepe our bodies and soules i chast and pure, as Temples of the holy Ghost. Or if the k Gifte of Chastity be not giuen vs, then to vse

i 1,Cor,6, 15. 19. 20, 1,Thes,4,3 4.5,

k 1,Cor,7,2,9 Heb. 13,4.

vse the lawfull remedy appointed by God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou shalt not steale.*

*Que.* What is the meaning of this commandement?

An. In this eight cõmaundement the Lord GOD forbiddeth all a stealing and robbing in outward dedes.

Secondly, he forbiddeth all b stealing in heart: that is all desire of any mans goods wrongfully.

Thirdly, hee forbiddeth c all false and wrongfull dealing.

Fourthly, on the other side he chargeth vs that we be content with the portion of goodes which the Lord giueth vs, to d apply our selues in our vocation & calling, to get our own liuing, & liue of that which is our own, and also to be helpfull vnto others.

Que. What is the ninth commandement?

An. 9. *Thou shalt not beare false witnes against thy neighbour.*

Que. What is the meaning of this commandement?

a
Leu,19,11
Deu,5,19
b
Eph,5,3
Col,3,5
Psal.62,10
& 15,3 5
Zach,8, 17.
Mic,2,1.2
Acts 20,33.
1 c
1,Thes,4,6.
Exo,22,21
22,23
Deu,10,17.
18,19.& 24
14. d
Pro.27,27.
1,Tim,6,6
e
Gen,3,19.
Eph.4,23
2.Thes3, 1

Aun

An. The Lord God in this ninth commaundement, dooth commaund vs: First, that wee should neuer a speake falsely in Witnesse bearing. Secondly, that not onely in witnesse bearing, but also in no other matter, wee should neuer b lie, flatter, or dissemble. Thirdly, that we should neuer tell any c false tales behinde our Neighbours backe, or heare them of others: that wee should neuer d beléeue any euill spoken of them behind their backs, vntill we fully know the certainety. Fourthly, in priuat offences to speake nothing, although it be true, to the e hurting of our brothers good name, if by f priuate admonition he may be won.

a Pro,19, 5,9 & 21,28
b Eph,4,25.
Psal.15,2
c Psal.15,3. Pro,25,18
d Mat,7,1.2 Rom,14,4. Psal,15,3. Iam.4,12
e 1,Pet.4,8. 1,Cor,13,7. Pro,11,12
f Mat.18,15. 16 17.18

Que. What is the tenth commaundement?

*An.* 10. *Thou shalt not couet thy neighbours house.*

Que. What is the meaning of this commandement?

An. Here the Lord in plain words doth forbid all inward desire, what soeuer is a vnlawfull to be done, although wee neuer b consent vnto it,

a Rom.7.7
a Rom.7,7
b Gen,6 5 &8.21, Pro, 109 Pro, 2.09

Rom,7,23, as the c rebellion of the flesh, all cor-
d ruption of the d old man, all e blot of
Eph,4,22, originall sinne, so that by this Com-
Col,3,9, maundement, most clearely we may
c see the image of that man that plea-
Rom,6,6, seth God, euen such a one in whome nothing is impure, neyther in will nor nature.

Quest Canst thou fulfill all these commaundements of God, without breaking any one of them?

Aun These are the commaundements of almighty God, the perfect
a fulfilling wherof no a flesh can attain
Rom,3,23, Rom,8,3,4. & 11,32. 1,Ioh,1,8, 2,Reg,8,46 Pro,29,9. vnto: No, although I doe all that I can, yet I breake them daily, both in thought, word, and deed.

Que. What punishment doth God appoint for breaking any one of the?

An The punishment for the breaking of the least Commaundement,
a euen in a thought, yea, if it were but
Mat,5,28, b once broken in all my life, is the e-
Iam,2,10, c uerlasting curse of GOD, which
Gala,3,10. Deu,27,26, containeth all the torments that can be deuised both of soul and body, and in the Scripture is called by diuers names to expresse the paine, as d hel

fire,

fire, the e Worme that neuer dyeth, f vtter darknesse: g burning Lake: h second death: damnation, and such like.

d Math,25,41 & 10,28, Mark,9,23 e Marke,9, 44.46. f Mat,22.13. & 25,30, g Apo,10,20, & 20,10,14. h Apo,21,8,

Que. Is there nothing which a man can doe in the Worlde, to serue as a sufficient recõpence to God for one sinne?

An. No, although I should giue a all my goods to the poore, or suffer my body to be b whipped all my life long or suffer any other punishmẽt which might be deuised: it is not sufficient for one of my least sinnes.

a Luk,17,10. b Col,2.23.

Que. Yea, but God is merciful, will he therefore punish sin so sharply thinkest thou?

An. Our God indeede is a merciful, but he is also b iust and true, and therefore must needes of Iustice and truth, punish mans sin, with the punishment which he hath appointed.

a 1.Cor,1,3. Psal,18.45. & 86.15. b Psal,7,9, Psal,11,5. Rom,3,4, Ioh,3,33,

Que. Seeing then this punishment must needes be suffered, are we in our selues able to suffer and ouercome it?

Aun. None is able to suffer a and ouercome this great punnishment of sinne,

a Psal,130,3, Math,19,25

Gal.4,4 sinne, being onely man.

Heb 2.9.10 14.15.16.17 Heb.4.15 1 Tim,2.5 Rom,8,3.4 b Gal.3,13. Rom, 4. 25 Ioh,1,29 1,Ioh,2,1 2,Cor,5, 21 Esay,53,6 Rom,8,3 1,Ioh,3 16.18.36 a Col,2,2 1,Ioh,3,2 Ephe,3,12 Ro,8,38,39 Ephe, 1,18, b Rom,10,9 Eph,3,17. c Ro,4,3.18 Rom, 10,8, & 1,16.17 d Eph,1,17,13 2,Cor,1,22, & 5,5, 1,Cor,2,10 2,Cor,4,18

Que. Is there then no means at all, wherby we may be saued from those paines euerlasting.

An. The paines which our sinnes deserue, must nedes bee suffered by man, because God of his iustice must needs punish sin in man, which was committed by man, and therefore our Sauiour Christ, beeing euerlasting God, became also a man, and hath fully b suffered whatsoeuer was due for mans sinne.

Que. Are not then all people discharged, seeing the punishment is paide.

An. None are discharged, sauing those that take hold vpon Christ, and his merits with a true faith.

Que. What callest thou this true faith.

An. This true and liuely faith, is a a full perswasion and assurance of my b heart, grounded vpon thec promise of God, and wrought in mee by thed holy Ghost, whereby I am fully assured, that whatsoeuer Christ hath wrought for mans saluation, pertaineth

neth not onely to others, but euen to me, and is wholy mine, as surely as if I performed the same in mine owne person. Ephe, 3, 17. a

Que. *How can it be that thy sins are for giuen thee, and yet according to Gods truth fully punished, with punishment which GOD hath appointed for sinnes.*

*Ans* By this my true faith, I see my sinnes both to bee forgiuen, and yet fully punished, for in Iesus Christ to a satisfie Gods iustice, they bee fully punished, and yet to me they be forgiuen, because in me they be not punished, but in Christ for mee, to set forth Gods mery, and therefore shall neuer be layd to my charge. In this manner therefore I see the Lord my GOD to bee both merciful and iust.

2, Cor, 5, 21 b Rom, 3, 25, b 1, Ioh, 2, 1, 12, Gala, 3, 13, Rom, 4, 25 c 1, Cor, 5, 9

Que. *Yea, but although the punishment of my sinnes be paid in Christ, yet seing there can no vnrighteousnes dwell with God, how canst thou stand before Gods iudgement seate as righteous and iust, seeing thou hast no righteousnes, but such as is stained with so many sinnes.*

with so many sins.

*An.* I stand as iust and righteous before the throne of God, not clothed with mine own righteousnes, which I haue wrought in mine owne person, but with a the righteousnesse of Iesus Christ. Which righteousnesse being taken hold vppon, b by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne workes, which I haue wrought, but taking hold vpon christes works to be mine by faith.

a 1. Cor. 1.30 2. Cor. 5. 21 Rom. 3. 28.

b Ephe. 3. 17. Rom. 3. 28. Iohn. 3. 18.

Que. Doth not this make men to runne into all sinne and wickednesse

*An.* No, for this true faith as soon as it is wrought in vs a through the holy Ghost, doth frame our hearts a new, & causeth vs to b detest, hate, loathe, and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our whole c delight and ioy in those thinges which bee agreeable to Gods wil, and causeth vs also d to expresse the same in our life and conuersation, or els it is no true faith, but a e dead faith.

a Iohn. 3. 3. 5 Ephe. 4. 20. Colos. 3. 9. Rom. 6. 6. & 12. 1. 2.

b Rom. 7. 23.

c Rom. 5. 1. 2 3. 11.

d Rom. 6. 11. 12. 13. Math. 7. 17. Iohn. 15. 5.

e Iames 2. 17

Que. Rehearse the sum of this faith.

*An.*

I Beleeue in God the father almightie, maker of heauen & earth. And in Jesus Christ his onlie son our lord which was conceiued by the Holie ghost, borne of the virgin Marie. He suffered vnder Pontius Pilate, was crucifien, dead, and buried, he descended into hell, and the third day he rose againe from death. He ascended into heauen, and sitteth on the right hand of God the father Almightie. From thence shall he come to iudge both the quicke and the dead. I beleeue in the Holie Ghost. The holie Catholicke Church. The Communion of saints. The forgiuenes of sinnes. The resurrection of the body, and the life euerlasting. Sobeit.

Quest. What is the effect of this Creed?

Qu. This Creed containeth foure especiall pointes. First, what wee ought to beleeue concerning God the Father. Secondlie, concerning God the sonne. Thirdly, concerning God the holie ghost. Fourthlie, concerning Gods people, called the Church.

Qu. What beleuest thou in the first part concerning God the Father

*Ans* First, I beléeue that God the father through Christ, a into whose body I am grafted by fayth, is not onely a b father of other faythfull, but euen my father, and therefore c loueth me. Secondly, that he is almighty, that is, that hée hath d all power in his hand, guiding e ruling all thinges, so that nothing can be done in e heauen, earth, or hell, without his prouidence.

a Ioh, 1, 12, Rom, 8, 1 Rom, 8, 11, Gala, 3, 26
b Rom, 8, 15 1, Cor, 6, 19
c Rom, 5, 8, 9
Esay, 54, 6, 7, 8,
d Esay, 54, 5, 6, 7,
Esay, 46, 10, 11,
e Amos, 3, 6, Iere, 10, 23. 1, Reg, 22, 19, 20, &c Psalm, 31.6 7, 8, 9.

Qu. What beleuest thou in the second part concerning God the son

*Ans* I beléeue that Iesus Christ one a God in substance with the Father and the holy Ghost, b took flesh of the Virgine, and is become perfect man as I am in all things, sinne onely excepted, c and in my Nature hath wrought for mee, whatsoeuer was néedfull for my saluation.

a Rom, 9, 5, Iohn, 1, 1 Ioh, 1, 4, 10.
b Rom, 1, 3, Ma. 1, 20. 2
c He. 2, 14, 15 Rom, 8, 3,

Qu. What meanest thou when thou saiest, *He suffered vnder Pontius Pilat*

*Ans* Because that manner of death which men doe suffer by the sentence of

of the Iudge, and vnder the tytle of Iustice, is more shameful, slaunderous & terrible, then if a man shoulde die naturally in his bed: Therefore Christ toke on him our person, to shewe himselfe a before an Earthly Iudge, and to be b condemned by the mouth of Pilat he being then Iudge, that thereby we might be cleared before the iudgement seat of God.

a Psalm,2,2 Acts,4,27, b Mat,27,16, Iohn,19,1 13,23,

Que. *What meanest thou when thou sayest, Christ was crucified, dead, and buried.*

*An.* First, I meane in that he was crucified, that hee suffered a the death of the crosse, which was an abhominable and cursed death, b to deliuer me from the curse which was due for my sinnes. Secondly, for asmuch as death was a punishment due vnto man for sinne, therefore our Sauiour did suffer death, and by suffering, ouercam death. For in his death doth lye the principall point of our saluation, for if hee had not beene truly c dead, we should be yet subiect to eternal death and damnation.

a Luk,23,33. b Ga.3,13,14 c Esay,53,1 Rom.5,8.2, 1,Cor.15,3.

Thirdly, hee was buried for the 1,Pet.2,24.

more greater confirmation of his death and Resurrection. And to the intent to make it more certainely knowne vnto vs, it pleased him also to be buried after the common manner of men, and that by two notable persons, d Nicodemus and Ioseph of Aramathia, which was done also by the will and consent of Pilate, who caused the body to be deliuered vnto them.

d Math. 27.57 Mar. 15.43. Luke. 23.53

Que. What meanest thou concerning this, that *Christ descended into hell.*

An. Where it is said that Christ descended into hell, thereby I beleeue that Christ did not only suffer in his body, the punishmẽt due to my body, a but also in his soule the punishment due to my soule, which was, the torments of hell, second death, b sorrows of death, and abiection from GOD: as it doth appeare, by the anguish of his soule in the garden, c when drops of blood issued out of his body, and also vpon the Crosse by d his lamentable crye to his father. For in miserable case had we beene, if he had

a Esay. 53.4,8. 10.
b Acts. 2.24, Math. 26.38
c Luke. 22.44
d Luke. 23.46 Math. 27.46

suf-

suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruit hast thou by this death of Christ.

*An.* First, I beleeue that this death and punishment, which Christ suffered, is the appeasing of a Gods wrath and a full satisfaction to God for all my sinnes. a Hebr.9.12, 13,14,28, 1.Pet.2,24, 1,Iohn,2,1,

Secondly, that b as hee is dead for sinne, so he will cause sinne to dye in my mortall body. b Gala,5,24. Gala,2,20, Rom,6,6, 7,8,11.

Que. What profit hast thou by the rising againe of Christ.

*An.* First, I am assured by this rising from death, that he hath a ouercome death, hell, and sinne, and hath finished my iustification. a 1,Cor,1,55. 56,57. Rom.8,33, 34. Rom.4,25

Secondly, that as he is risen from death, so he causeth me as a member of him to rise from sin, and delight in in righteousnesse. b Rom,6,4. Col,3,1,2,

Thirdly, his rising againe, is a sure pledge c to me, that my body shall in like manner rise againe. c 1.Cor.15.13 20.

Quest. What is the meaning of this that *Christ ascended into heauen?*

*An.* Christ as touching his manhead,

a Acts,3,11. Acts,1,21, b Mat,28,20

head is a onely in heauen, but bin his God-head, and comfort of his holie Spirit, he is with vs to the end of the world

Qu. What good getteſt thou by the aſcending of Chriſt into heauen.

An. First, Christ his aſcending into heauen, is a ſure pledge vnto me, that a I ſhal in like maner as a member of him, by his power, be receiued into heauen, in that ſame nature wherein he is aſcended.

a Iohn,14,3 Phil,3.21, 1,Cor,1,7 1,Theſ,4, 16, 17,

Secondly, Christ hauing aſcended into heauen, b maketh continuall interceſſion for me.

b 1,Ioh,1,2, Heb,9,12, Rom,8,32

Que. What is the meaning of this that Chriſt *ſitteth on the right hand of God the Father.*

*An.* Christ ſitteth at the right hand of the Father, that is, hath all a power giuen him of the Father ouer all things

a Math.28.18 Ephe,1,20 21,22,

QueV What fruit doſt thou receiue by this, that *Chriſt ſhall come to iudge the quicke, and the dead.*

a Mat.24,31, Mat,25,34, Mat,19,28, 2.Theſ.1.10

*An.* To mee that am a member of Christ, it is a ſinguler comfort, a when I know aſſuredly that none ſhall be

be my Iudge, but hee that is my Sauiour. But terrible it wil be to those that flee from Christ, b whē they shall see him come to iudge them, whom they in their life time refused.

b 2, Thes, 1,6 7, 8, Luke, 21.25 Math, 25, 41

Quest. *What beleuest thou in the third part, concerning God the holy Ghost.*

*Ans.* I beleeue that God the holy ghost a sealeth into my heart all Christes benefites to bee mine, and b maketh sin to die in me, & stirreth me vp to righteousnes and holines of life.

a Ro, 8, 9, 10, 11, 15, 16, Gal, 4, 6, b Ephe, 1, 17, Ephe, 4, 23 Psalm, 1, 3 Collo, 2, 11, 12, 13.

Que. *Seeing there is but one onely God, why nameſt thou the Father, the Sonne, and the holy Ghost.*

*An.* Because God hath so opened himselfe in his a Worde, that these three sundry persons are in substance but b one true and euerlasting God.

a Ma, 3. 16. 17 1, Ioh, 5, 7, Esay, 61, 1, b 1, Cor, 12, 11,

Quest. *Nowe let vs come to the fourth part: What callest thou the Catholick Church.*

*An.* The Catholick Church is the a whole company of faithfull people, which euer were since the beginning of the world in all places, which also

a Rom, 8. 20, Ephe. 1, 10 11, 12, 13. Mat. 16, 28, Ioh, 10, 26

be

be now, and shall be to the end of the World. Of the which number I be-
b lieue that b I am one, I beleeue that
1, Ioh, 3, 21, God c knoweth them all, and hath a
2. Cor, 13, 5. most tender care ouer them.
Rom, 8, 16.
c Que. What callest thou the *Communion of Saints?*
2. Tim. 2. 19
1, Pet, 5, 7, *An.* The Cõmunion of Saints, is
Esay, 49, 15. the society that all wee which beleeue
Math, 10, 29 haue one with another, as a mem-
30. 31,
a bers of one head Iesus Christ, where-
1. Cor. 12, by wee are ready b to communicate
12, 13, 14, all Gods benefits both spirituall and
and 5, 30. temporall, to the mutuall health and
Col. 1, 18, comfort of one another, according to
Rom, 12, 5, the measure which we haue receiued
b of God in this life.
2. Cor. 11. 28
Gala, 6, 2, Que. What is it to beleeue the *For-*
Philip, 2, 1, *giuenesse of sinnes?*
2, 3, 4.
a *An.* I beleeue that Iesus Christ
1, Iohn, 2, 2. hath a wholly appeased God for my
Collo. 1. 14, sinnes, and paid the full punishment
20, 21, 22, due to them, and therefore that they
1, Cor. 1. 30 be freely forgiuen me, and shal neuer
Esay, 53. 4. 5 be layd to my charge.
6, 8. 12.
Rom, 3. 24. Que. What beleeuest thou of *the*
25, et 5, 8, 10 *rising againe of the body?*
2, Cor, 5. 19. *Ans.* I beleeue that after this life

ended, a my soule shall go to GOD that gaue it and my body shal rest in the graue vntill the appointed time: and then I shalbee God in my flesh, and mine eyes shall loke vpon him, and this my body shall bee made like to the glorious body of Christ, with out all corruption.

a Luk, 16, 20, & 12, 20,
b Iob, 19, 26, 27. 1. cor. 15. 42 43, 44, 53, Phil. 3, 21, 1, The, 4, 17

Qu. What is it that thou saist of *life euerlasting*?

On. I beleeue that when God shall raise againe this my body, and ioyne it again together with my soule, that then I shall liue with a Christ for euer, in his euerlasting Kingdome of glory

a 1, Cor, 15, 53, 54.

Qu. By what meanes do we attaine to this, which thou hast here confessed.

On. The holy Ghost hath appointed the preaching of the Word to bee the ordinary meanes, whereby he a worketh in our hearts this true and liuely faith, and without this preaching of the Word, wee can neuer haue faith.

a Rom, 10, 14, 17 1 Cor. 1. 21.

Qu. Ofter that God by the meanes of his VVord, hath wrought in our

hearts

*hearts faith, by what meanes afterward doth he strengthen the same.*

*Aun* This faith doth God strengthen in vs, by the self same preaching of the word, and also by the vse of the Sacraments

Quest. *What tallest thou the Sacraments.*

*Aun* Sacraments bee a outward signes ordained of God for the greater assurance and strengthening of our fayth, being vnto vs b sure pledges of these benifits of our saluation, which wee receiue in Christ to bee ours, and are represented vnto vs by the outward signes of water in Baptisme, and Bread and Wine in the Supper of the Lord. They serue also for a marke of our profession, whereby we differ from other people which be heathen

a Gene, 17.11 Exo, 12, 3.4 5. &c

b Rom, 4, 11

Quest. *How many Sacraments bee there?*

*Aun* There be two a Sacraments, that is to say: Baptisme and the supper of the Lord.

a 1, Cor, 10, 1, 2, 3, 4

Que. *What strength of faith hast thou through Baptisme.*

Aun.

An. I am taught and assured by a Baptisme, that my sinnes are forgiuen me: for as the water washeth away the filthines of my body, euen so should I through the holy Ghost, bee thereby fully certified and perswaded, that the b bloud of Christ, being sprinkled vpon my soule by ẏ c hand of faith, hath washed away both the guiltinesse of my sin, and the punishment due to the same: the fruite and effect whereof appeareth herein, that through ẏ power of Christ his death and resurrection, I am dead d as touching sinne, and raised vp againe in e newnesse of life: which two things, in whomsoeuer they appeare not, they may well haue the name and title of baptisme, but indeed they are no Christians.

a Acts, 22.19. Mark, 1, 4.

b 1. Pet, 1, 2. & 1, 21, 1, Iohn, 1, 7, Ephe, 5, 26 Tit, 3, 5, 6, Acts, 22, 16,

c Acts, 15, 9,

d Rom, 6, 3, 4, 5, 6 &c,

e 2, Cor, 5, 17 Gala, 5, 24, 25.

Question. *What strength of faith doe we finde in the vse of the Lords Supper.*

*An.* The supper of ẏ Lord through the holy Ghost, dooth strengthen my faith that I should not doubt, but as surely as I receiue the Bread and Wine

wine into my body, to become wholy mine, so my a soule receiueth with all Christ, with his b passion and righteousnesse to be wholy mine, as surely as if I hadde wrought them mine owne selfe.

a Mat, 26, 26 27, 28, 1, Cor. 10, 16. 17, & 11 26, 27, 28,

b 1. Cor, 1, 30 Rom, 4, 23. 2, Cor, 6, 21.

Qu. Are not then the bread & wine in the supper of the Lord, turned into the body and bloud of Christ?

*An.* The bread and wine as touching their nature and substance a are not turned: but as touching the vse of them, they differ from common Bread and Wine, in that they are appointed of God, to serue vnto vs as b Seales and pledges of those benefits which Christ in his body hath wrought for vs.

a Mat, 26, 26 27, 28. 1. Cor. 10, 16, 17, & 11 24, 25, and 12, 13.

b Rom, 4, 11,

Qu. In what manner oughtest thou to prepare thy selfe to the receiuing these mysteries?

*An* In preparing my selfe to receiue the supper of the Lord, I ought diligently to obserue these three things.

a 1, Cor, 11. 28. b 2 Cor, 13, 5

c Ephe. 1, 23 2 Cor 1, 22 and 5, 5

First, to a examine my selfe whether I b stand in fayth or no, which I shall knowe, if I fele my c heart

d allu-

d aſſured by the Spirit of God, that the e puniſhment of my ſins is fully diſcharged in Chriſt, and that whatſoeuer hee hath done, pertaineth not onely to others, but euen f to me.

Secondly, to examine my ſelfe, whether I find my hart g inwardly ſorry for my ſins, with inward hatred and lothing of ſin, and an h earneſt deſire, and ſure purpoſe wholy to conforme my ſelfe to the will of Gods word.

Thirdly, if any offence be betwixt others and me, that i I reconcile my ſelfe vnto them. All theſe things, although they ought earneſtly to be conſidered in the k whole courſe of our life, yet then eſpecially, when wee come to the Supper of the Lord.

d Rom,8.15. Ephe.3.12
e 1.Ioh.2.1.2
f Eph,3,17. 18.19,
g Mat.26.75 Ierem.4.4. Ioel,2,12
h Rom,6, 4.5.6.7.8. Phi.3.13.14
i Math,5. 23. 24.
k Luke,1, 74,75. 1.Pet.1.15.

Que. Now ſeeing we be ſaued, by Chriſtes workes, without our deſeruings, wherto then now ſerueth our wel doings, or what auaileth it to do good works?

*Ans.* We muſt do good workes, a not to deſerue our ſaluation by them but by our workes to b glorifie God, in

a Eſa.46.6 Iob,35.7. Pſal.17.2, Luke.17.10.
b Mat,5.16 1,Cor.6,20 1.Pet.2.12

in c walking as becommeth Gods Children, d declaring thereby our thankfulnes to God for our redemption.

c Col,1,10, Phil,1,17 1.Thes.2.12 Ephe,4,1, Ephe,1,4, Luke,1,75

Secondly, by our works to e make our election more certaine vnto our selues.

d Ro,6,11,12 13, & 12, 1, 2,

Thirdly, to winne f others vnto Christ, by our holy life and conuersation.

e 1,Pet,1,15,1 2,Pet,1,10

Qu. What works calleſt thou good workes.

f 1,Pet.3,1,2 Rom,14.19

*An.* Our works can neuer bee acceptable and good in the ſight of God, vnleſſe in doing them we keepe theſe two things.

a Ephe.2,10

Firſt, that they bee framed according to the rule of Gods a lawes and commaundements, & not b after our owne deuiſes.

b Col,2,20, 21,22,23 Eſay,9,13 Math,15,9,

Secondly, that they proceede from an heart c purged by faith. If eyther of theſe two pointes be lacking, our workes are abhominable in the eyes of almighty God, although they appeare neuer ſo glorious in the ſight of men.

c Rom,14,23 Hebr,11,6, 1,Cor,5,9,

Que. Becauſe prayer is our ſpeci-

all

all meanes which God will haue vs vse to encrease our faith, tell me what belongeth to true prayer?

*Answer.* It is requisite in true prayer, that we obserue these fiue things.

First, that we make our Prayers a onely to God, through b Christ, and not to Saints.

Secondly, that we be c inwardly touched with neede of the thing wee aske, hauing our minds wholy bent thereupon, and not caried away with by thoughts.

Thirdly, that our Prayers bee grounded vppon d Gods promises, with full assurance that they shall be graunted, so farre as the Lord dooth know them to be meete and needfull for vs.

Fourthly, that wee e continue in prayer, although we haue not our requests at the first.

Fiftly, that wee aske not those things which we f thinke good in our owne fantasie, but only g that which God commandeth vs to aske of him: All which thinges be h contained in

a Psa, 50, 15. & 81, 8, 9. Rom, 10, 13 Iam, 1, 5. Mat, 4, 10.

b Iohn, 14, 13, & 15, 16. & 16, 23.

c 1, Ioh, 5, 14. Ioh, 4, 23, Psal, 51, 17, & 145, 18. 2, Cor, 4, 20, Mat, 6, 7. Rom, 8, 26.

d Iam, 1, 6. Mark, 11, 24. Luk, 11, 9, 10, 11, 12, 13. 1. Iohn, 5, 15.

e Luk, 18, 1, 2, 3, 4, 5, &c. Rom, 12, 12. 1 Thes 5, 17. Ephe, 6, 18. Col, 4, 2.

f Mat, 15, 22, 23, 24, &c. Iam, 4, 3. Rom, 8, 26.

g 1, Ioh, 5, 14.

the Lords prayer.

Que. Rehearse the Lords Prayer.

*Answere.*

h Mat,6,9. &c. Luk,11,2. &4.

OVr Father which art in heauen hallowed bee thy Name: thy kingdome come, thy wil be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue thē that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

c Deu,9,13 Apo,4.9,11 Apo,5,12,13 1,Cor.26. Ro.11,12.13

Qu. What dost thou desire of God in this prayer.

d 1,Pet,5,11. Apo,6,14. Apo,7,12.

*An.* First, I desire of our heauenly father, that his name may bee hallowed, first in his excellent woorkes, which is, when wee acknowledge a his mercy, wisedom, iustice, and prouidence, that hee alone woorketh all things, and that only the Lord God be had in honour, all other set aside. Secondly, that his Name may bee glorified in our godly liuing and conuersation.

a Psal,113,2.3. & 145 1. Rom.11.36. & 16.27.

b Iosu,1,24. 14.52. 1,Ioh,5,21. Psa,8,10,11

2 In the second petition, wee desire that

that God his kingdome c may come, that is, that hee will declare himſelfe to be King ouer his d Church, in guiding and defending it, in encreaſing e the number of the faithfull, in c thruſting forth Labourers into the Harueſt, and bleſſing their Labours, and ſuppreſſing the rage of the wicked Tyrants. Secondly, that he wil exerciſe his kingdome ſeuerally in euery one of his, g killing ſinne in vs, and all worldly care, and renewing vs to righteouſneſſe of life.

c Eſay 52, 7. Eze. 36, 20. Rom. 2, 24.
d Mat. 3, 2, & 5, 19 & 13. 31, 32, 33.
e Mat. 9. 38.
f 1. Iohn 3, 8. Rom. 16, 20
g Rom. 8, 10. 11. 13, &. 6, 9, 1, Ioh. 5, 8, 9.

3 In the third petition, we deſire that Gods will may be done, that is, that wo may h willingly in al things reſigne our ſelues to Gods wil, without murmuring or gruding.

h Luke 22, 42 Tit. 2, 12. 1 Pet. 4, 2. 1. Iohn 2. 1.

4 In the fourth petition, we pray that he will giue vnto vs, i walking faithfully in our calling, our daylie bread, that is, all thinges needfull for our liuing for this preſent life.

i Gen. 3, 19. Eph, 4, 18. 1, Theſ, 2, 9, 10.
k Pſa, 145, 15, 145, 27. & 105, 26, Eſay, 3, 1. Pſal, 78, 18 19, 29, 29. and 16, 14. 107, 1. 2, 8.

5 In the fift petition, we pray that our ſinnes may be forgiuen vs, that hee will not lay to our charge our ſinnes, nor the puniſhment due vnto them, but that he will accept ý death

and Passion of Christ, as the full satisfaction for our sinnes, and that we may hereof haue l iust assurance in our conscience, that the punishment of our sinnes is fully discharged in Christ, and therefore freely forgiuen vnto vs, as m surely as we do forgiue others: and that we n may loue one another frō the bottom of our harts, all desire of reuenge set aside.

l Eph.3,12. 1.Ioh.5,13. 2o. m Rom.8,15. & 8,38,39. Mat. 6,45 &6.4.5.1, Luk.6,36. Iam.2,13. n Mat.6,14, 15,& 5,23, 24,44. Rom.12.19 o Rom.16,20 2.Tim.4, 17,18. Eph6,10.11. 1.Cor.10.13 2.Pet.2.9.

6 In the first & last petition, we doe pray God that he will not lead vs into temptation, but deliuer vs, that is that hee o will not bring vs further into the battell with our spirituall enemies, then we by his holy spirite shall be able to preuaile and ouercome.

Que. And why is this added: *For thine is the Kingdome, the power and the glory, forever and euer, Amen.*

*Answere.*

Not only to kindle in our harts to a desire the glory of God, but also to teach vs that this praier is grounded vpon none other, then on God alone: and that we should not thinke the b Kingdome of God to be weake, and voyd

a 1.Cor.29.3. Rom.11,36. b Psal.22.4,7.

voide of force and might. And that he is onely to bee honoured, praiſed, and glorified, and that his power is infinite, perpetuall, and euerlaſting. And in this word *Amen*, is expreſſed the feruent deſire to obtaine thoſe things which wee aſke of God, and our hope is confirmed, ỹ thoſe things which we aſke, are granted vnto vs, by which our conſciences are pacified, and ſo we end our prayers.

Que. Tell me now briefely the effect of all thou haſt learned.

An. By the ten commandementes I ſee my miſerable eſtate, that I deſerue death, damnation & the curſe of God, which muſt nedes be payd, becauſe God is iuſt, and whereas I my ſelfe am not able to pay it, the holy ghoſt through the preaching of the Goſpell worketh in me faith, which aſſureth me, that the Sonne of God, beeing made man for me, hath euen in my Nature ſuffered whatſoeuer my ſins deſerued and hath made me with him the child of God, and heire of euerlaſting life. Whereof leaſt I ſhould doubt or wauer, hee hath appoin-

pointed two Sacramentes, as outward signes and tokens to bee seene and felt of me, that as surely as I see my selfe made partaker of them outwardly: so the holy Ghost inwardly instructing mee, I should not doubt, but inwardly bee partaker of Christ himselfe withal his benefits, his ransome, righteousnesse and holinesse to bee mine, that in him, and through him, I shal haue life euerlasting. And thus beeing borne anewe into this liuely hope, by the holy Ghost, my waies should bee directed and guided by the same Spirite, to walke in holinesse and righteousnesse,

the daies of my life

Amen.



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